RAMA - TARANG

150

Vol. 3

"RAMA TARANG"

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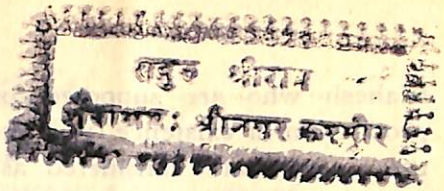

Editorial

The Importance of Number Three.

In Hindu mythology the number of three has a very peculiar significance. The old sages who have seen and experienced the nector of divine have explained the significance in many Upanishadhas and since those times this figure of number three have been venerated by all the Hindus.

Rama Tarang has, with this issue, trangressed the limit of number three and hence it will in the fitness of things to know what that significance and importance is !

This number three denotes in every walk of life, a different meaning. In natural History it signifies the three stages of production, existence and destruction (उत्पत्ती स्थिती लय). One can understand it very easily. We see with our one eyes that a tree, or fruit or any other thing even a human being is produced or born in nature, it lives for a time and ultimately it meet its destruction or death. It signifies there stages, and so number three is there.

In religion also the प्रस्थान त्रयी i.e., the cordinal postulates of relegion are three; the Vedas, Upanishadas and the Gita. Not only this but the very first mantra or its begining which starts with Pranava, has got three symobles (अ उ म) i.e. A U & M i.e. ॐ. If we observe minutely this Om consists of the figure three as it is written in Marathi figures. There are nine main planets in our horoscope and there are twenty seven Nakshatras which is nothing but a multiplication of figure three.

Not only this but the three Gods i. e. Brahma, Vishnu and

Mahesh who are supposed to be the makers of production उत्पत्ती production or existence स्थिति and destruction लय are three. These three Gods are considered as the main springs of Hindu religion and each is regarded as very essential for existence of the world. Therefore, number three has got special importance.

Let us see the human conduct of men. Man is made of three Gunans सत्व truth रज Force तम Ignorance. Every action of man is always promoted by one of these Guneens who are said to be the products of Prakrati or Maya.

But the reality of this truine aspect lies in going beyond this and reaching the Absolute who is always one i. e. unity. To seek and experience the cardinal and fundamental Unity in this trunity or diversity is the teaching of our religion and Rama Tarang is going to help humanity to find out this unity in every walk of life in general and in relegion and philosopy in particular. In presenting this third issuing of Rama Tarang the editors feel great pleasure in seeing that, it has gone beyond the triune aspect or the limit of number three and hence it will stand as the one beckon light for all those who are seekers after that Divine light which Swami Ram is trying in his own way to spread over the world by his religious and pure life.

The Dynemism of the Gods

By
SWAMI RAM, Ludhiana.

In our Bharat thirty crores of Gods are daily worshiped. Indians are not pleased with this vast number of Gods. Many of them run to worship Gods from other religions, such as Christian, Islam etc., in which we find a great numbers of Hindus in their throng. The meaning of all this is that every Bharatiya is a worshiper of image and feels happy in the worship of different images.

Let us consider the beginning of this cult of image worship. In our country, herculian efforts are done for the search after truth. Since the begining of time; to understand the knotty problem of life and death; to search out the cause of greatest joy; to find out a remedy to end sorrow; to obtain the knowledge of the fundamental principle found at the base of the body by disecting it in various ways; to find out the birth place of the world wrought with innumerable diverties are some of those efforts, by which our ancestors in the end, found out a path leading to the existence of Atmatatwa. Through their experience they met with the all embrasing principle which is virtueless and a full of virtue; formless and full of form (form-full) a divine and vast. And the everlasting joy born of the experience cuts the problem of life and death, gives the real aspect of the diversity of the world; imports the knowledge of the principle of truth consciousness which, though living in the body is felt as a spectator in all the deeds we do; and it gives a realisation of an everlasting joy by iradicating the various sorts of sorrow and pain. Man becomes a free lancer (मुक्त). Man is made Devine. The sound of 'I am–he' (सोहं) resounds on all four sides.

After the experience of the Joy of Unity, our fourfathers spread out the nector of their experience all over the country. At every

place, every individual, after settling the existence of this great Joy-giving principle, began to think, the attempt to obtain it as its first duty. Every one began to see the soul in different forms as per everybody's taste and was drunk deep in its Joy.

It is very difficult for an ordinary man to understand fully this idea of the Soul. Therefore it is essential to explain in details the various manifesting powers of this principle. Keeping this in mind, a flock of ideas, explaining the Great divines various virtues was placed before the people according to their varying tastes. Some aspire to see it in the form of Mother ; some in the form of a Child; or the third catagory of people see it in the form of Rudra. In this way the different powers, nature, and character of that Unitory soul-principle was placed before the followers according to their varying tastes. A well-known proverb says 'People possess different tastes'. For this reason various kinds of Gods and Godheads are created ; but, by the rule – that, as the peoples are so is their religion – throughout Bharat we find the worship of that same soul – principle invariably through different Godheads.

There is another reason for the worship of the image. This soul is un-understandable through these outer instruments of the body ; but the realisation of soul is the sine quo none of the Bharat culture. Hence it is necessary to have love, longing and devotion in our mind for its realisation. But is it not parodoxical that, that which could not be the subject of instruments of body (इंद्रिय) should claim love for it from those very limbs ? Therefore it has been placed before the ordinary people in a tangible form so that their whole attention will be easily drawn towards that great un-manisted soul. Great temples are built and holy places are created for that. In those temples, many images of a very high order of architecture and art are made. The attention of ordinary people is easily attracted towards those ; and going a step forward, they will begin to meditate over the virtue that is manifested by that image, and thus Sadak will be one with that soul. This is really the highest goal of the image worship.

Our anscestors have tried another mode to attract the mind of ordinary common man towards this (divotional path) highest ideal found in the writings of Puranas. Through the immomerable Puranas, a very good attempt is made to depict that unmanifested soul in the form of human being and to explain and describe the various devine qualities and tracts of that divine principle. But that unmanifested and all-powerful principle, can easily be described by the limited powers of words. Therefore the statements of Puranas are considered as extra ordinary and over drawn. Secondly– nowadays, as the feeling, which produced the Puranas is growing dim and dim, the stories in them appear as impossibilities. For this reason, the image drawn by pen picture in human form, and its feelings are to be considered first and then by the help and harmony found in the pen-picture, the image and its feelings, then by soul and by the attempt of the search after principle, we really come to understand their inner meaning rightly and correctly.

In this way the image of Godhead is the solid picture of the manifestation of the virtues represented by it. In the present times cartoons have become the fashion of day in all the countries of the world. Nowadays in each cartoon, innumerable thoughts are suggested; and a country in which the greatest number of thoughts are depicted in cartoons is considered a most cultured and welversed country in all arts. Russia today holds the 1st rank in cartoons.

Our anscestors, also, were proficient in drawing such cartoons and even still today they are expert cartoonist. The forms and ideas, which they placed before us are cramped, explicitly, with various innumerable thoughts. In our ancient literature the sutras represent a mode in which vastest meaning and thoughts are rivetted in the smallest number of words. The highest pitch of such sutra literature is found in the ideas of old Godheads. The ideal of our religion is the realisation of soul, which is ever obtainable by becoming introvert. Therefore there is no scope or at least very little scope to thought in our religion, as it is for faith and intensive

feeling. If this ocean of intense feeling is churned with faith then at the end the nector of soul comes out of its own. Therefore in explaining or manifesting the forms of Godheads more reliance is placed on pure faith than on thought.

Hence the Westerners, not grasping fully the essence of faith in our religion have made a laughing stock of the forms of our Godheads. But it is matter of great pains, that by blindly following the westerners, our own people are ventilating the same thought like parrot. In any one of those, not a drop of enthusiasm is found to investigate the thoughts that are found behind forms of our Godheads. Our forefathers have established the ideas in our Godheads by shading every drop of their blood and have staked all their lives and belongings for buildings their temples and protecting them from the enemies attacks. Having seen the present degraded states of our above Godheads, nobody's blood is seen boiling. This sort of nature is a very severe frontal attack to our mind. One does not know whether it is the pious wish of Time or is the fruit of Indian foolishness.

This method, of thrusting innumerable thoughts in a small image, does not find favour of the westerners or westernly minded people. They are in habit of looking things only outwordly and therefore respect to the feelings, is considered by them as blind following; and for knowing this latent principle or this mystic thought at the feet of a Guru is considered by them as the death knell of their individual liberty. But this ordinary thing is beyond the fate of such people's knowledge; that a fullfletched explanation of this fact looses the serevity, gravity and purity of that principle. It is a very simple thing that in it expression is only at the cost of serenity and sacredness. But it shows the ultimate effect of their ultra individualistic mode and the vast expance of their liberated intelligence. These very liberties are producing atomic weapons and are making its improper use for the destruction of the whole world; seeing which one can't but think that sooner such intelligence is buried, it is better for the world.

In this way those, who have come under the influence of that western knowledge are seen laughing at our Godheads. But the adierants of these, the society which is daily worshiping these Godheads, are also seen belittling them in another way. They have made the temples of those Gods as a profession of their livlihood. Every Temple, has been made as a Jahagir of one individual or a society of individuals. They have turned the method of worship very difficult, pervert and sloth. The worshipers personal aspects are reflected in the images and not a slight attempt is made to put the thoughts behind the image before the throngs of the public. They began to cluster round the offerings and wealth of the devotees. To screw out money from the blind followers by boasting of their high status became their profession. In this way the purity of temple is vetiated by their intellectual degradation and by hanker after wealth. The temples stood open for the followers of a particular sect. The entrance to it is refused to many people. If you want to obtain entrance in them you have to follow a particular mode, and even then you are allowed to step up to some distance only, nobody except the worshiper of the image is allowed to go near the image. In such various ways the Godheads have been reduced to a position of a slave of their worshipers. And even the worshipers are going their own ways according to their whims. In many big festivities of the temples, programmes of singing and dancing began to be performed. The mode of Devdasies became the order of the day and the worshipers went down rolling into the dust of dishonour of every sort. The quarrels for the right of a worshiper set in and many took recourse to the court of law. In this way, feeding the quarrels and bloody battles between the devotees and worshipers of temples, many a people of the world are driven to root out or pull down the temples themselves.

In the way as stated above, our time honoured ideas of our Sanatan Dharm are attacked both from within and also from without. So it has become very essential to place before the whole world the inspiring and living thought latent in the images of our

Godheads. The true meaning of Ardha-nari Nateshwara's image (half man and half woman image) is not that half body is to belong wholly to the wife or the other half to the husband. It is not a grotesque - picture. But in that image, the two fundamental principles, namely Purush - Prakriti which are naturally indivisible are set forth. It is quite necessary to manifest them properly in the world. The whole humanity will have to go down on its knees before these Great Godheads. The religious principle of soul, which is beyond the limits of all countries is latent in these Gods. By its radiance all the Gods are divinised and the whole world will be illuminated by their light.

Appeal

By
DILIP KUMAR ROY
Madras
April 2, 1954,
Evening.

Lord, come to me—come, come to me;
I pray—O Thou, Compassionate, come.
I long at fall of eve for Thee;
My only refuge, only home!

I know I have no claim on Thee,
I know I am a droplet wan,
I know Thou art Infinity,
The primal Ocean, deathless Sun.

But my heart can know no rest nor peace
If Thou stay far-off in Thy Vast
of fadeless glory, termless bliss
And ageless beauty, first and last.

I know I cannot hope to win
With my frail wings They viewless Sky:
I know I am born to dismal din
Still yearning for Thy Harmony.

I have no gift of faith—I know
Not meditation's marvel art,
Nor even how to make love grow
And play in life my humble part.

I only know that without Thee
I cannot draw a single breath
In joy—till Thy Flute's Melody
Will save me from a living death.

My soul cries out to Thee in pain :
O Krishna, come– deliver me
From all that stifles, all that's vain :
From all that binds — Oh, make me free.

Show me the way to love — and how
To live in Thee everlastingly :
Redeem, remould me here and now
Only because I pine for Thee.

Suppliant

By
DILIP KUMAR ROY

Leaving they Brindaban bereaved,
Must thou fare far away?
Say: couldst thou not, Love, yet awhile
Consent with us to stay?

Were I the Jumna's purling waves,
When thou wouldst bathe therein,
I would babble, circling round thy feet,
In joy, O Evergreen!

Were I a flute, upon thy lips
Of nectar would I hover
And, drawing my breath from thine, grow one
With thee, O dateless Lover!

Where I a cuckoo, when thou, singing,
Wouldst graze thy cows afield,
Through mine own echoing trills thy songs'
Glory would be revealed.

Were I a pearl, how into a hundred
Pearls, Lord, would I break!
And, set in a garland, tremble on
Thine angel-envied neck.

But Mira is nor thy blessed flute
Nor cuckoo, pearl or stream:
And how could she, a pauper, reach
For thee, O starland's dream!

And yet perhaps some day wilt thou,
In Grace, hark back to me :
When I shall still appeal : " I live
And pine for none but thee ".

(Translated from Indira's Hindi song by DILIP KUMAR ROY)
Los Angels, March 11, 1953.

"Philosophy of Error"

By
Shreemati SARLA GROVER, M.A.

Error is a problem of very wide interest. It can be comprehended logically, psychologically as well as philosophically. Logically it is identical with wrong inference, while psychologically it means the confusion of the inward image with outward sensation. Both these views, however, are very incomplete and superficial as compared to the philosophical definition of the problem.

Error is the collision of an idea with REALITY. It is an aspect which not only appears, but is false and yet existent. In other words it is something which is neither *non-existent* nor is *existent.* It is something in between the two. It is a content which is neither one with its own being, nor is an adjective of REALITY. For by becoming a part of the REALITY it may render it unreal. In the real sense of the term Error cannot belong to the Absolute, which is complete and perfect, for it is false. Nor can it belong to the finite beings, because the finite subjects do not fall outside the Absolute and if they do they must be *nothing*. Hence ERROR has no home and it has no place for existence. And yet it exists.

According to Bradley, the only way to understand Error is to understand it as a partial truth. It is false, only because it is partial and is left incomplete. As long as a thing is incomplete, it is bound to have at times discordance in it. Every thing is One in Many and Many in One. Many being the manifestation of ONE, it suffers from discrepancies when taken apart from the ONE, which is the REALITY of everything. This ONE, which is the REALITY, owns discordance of false appearance or error. Yet it possesses much more by which this incomplete character is swallowed up and is dissolved into a fuller harmony.

Some aspects of Hinduism and its Philosophy

Dr. D. K. LADDU,
Poona.

(*Continued from previous issue*)

a work on logic and treats of all kinds of Philosophy incidentally. The Nyaya system is attributed to Gautama and the Vaisheshika school to Kanada who follows the same method as that followed by Gautama with some difference in the introduction of the theory of Atoms. His atom is a little different, it being the sixth part of a mote in a sunbeam. The cause of the concurrence of these atoms is either the will of the creator or time or any other competent thing. This is all interesting more from a physical than from a philosophical point of view. The only systems of metaphysical importance are the Sankhya and the Vedanta; but even these are not to be considered as original creations of the philosophical mind, for the common basis of both and with them of Buddhism and Jainism is to be found in the Upanishads. It is the idea of the Upanishads which by degeneration have developed into Buddhism on one side and the Sankhya system on the other. Unlike both, the later Vedanta of Badarayana and Shankaracharya goes back to the Upanishads and found on them that great system of the Vedanta which is admittedly the ripest fruit of Hindu wisdom.

From the Vedas to the later systems develops a philosophical system, the history of which, for want of special documents must be supplied from the vast bulk of the Mahabharat. Here we find, in the Bhagwad-Gita (Book VI), the Sanat-Sujat Parva (Book V), the moksha Dharma (Book XII) and other texts, the materials which, though in an earlier form than that of the Mahabharat, have formed the common basis of Buddhism and Sankhya. The philosophical system of Mahabharat is the common mother of both.

Some scholars maintain that the religion of Buddha is an off-shoot of the Sankhya system, while others hold that it is anterior to the Sankhya. Whoever may be right, we at any rate find that Buddhism depends upon the Sankhya in the Mahabharat. Originally Sankhya does not mean a certain philosophical system but philosophical enquiry in general. It is the opposite of the Yoga, which means the attainment of the Atman by means of concentration in oneself. It is doubtful whether the words "Sankhya and Yoga" occuring in the Bhagwad Gita particularly and in the Mahabharat generally are not so much the names of philosophical systems as general terms for the two methods of reflection and concentration.

Prakriti is therein opposed to a plurality of souls (Purusha) but both are more or less dependent on Brahman. This is the starting point of both, of the later Sankhya which rejects Brahman as the connecting link and of Buddhism which denies not only God but also the soul.

The success which Buddhism achieved in India might be said to be due partly to the overwhelming personality of its founder, Gautama Buddha and partly to the breaking down of caste prejudices, by which he opened the road to salvation to the great mass of population. Buddhism owed this success only in small measure to the originality of its ideas, for almost all its essential themes had their predecessors in the Vedic and Epic periods. The fundamental idea of Buddhism is that we can extinguish the pains of existence only by extinguishing our thirst for existence. We see in this Buddhistic idea only a new form of what Yajnavalkya teaches in the Brih. Upanishad; and if Buddhism denies the soul, this denial is only apparent since it maintains the theory of transmigration effected by Karma, the work of previous existence. This Karma must have an individual bearer and that is what the Upanishads call the Atman, which the Buddhists inconsistently deny. A common feature of Buddhism and Sankhya is that they both regard pain as the starting point of philosophical enquiry, thus clearly showing the secondary character of both.

There are many other features in the Sankhya system which show clearly that it is not the original creation of an individual philosophical genius but only the final result of a long process of degeneration. The theism of the Upanishads separates the highest soul from the individual soul, opposing to them a primordial matter. After the elimination of the highest soul, there remain two principles (1) Prakriti, Primeval matter and (2) A plurality of Purushas or subjects of knowledge. This dualism which is the starting point of the Sankhya system is in itself quite incomprehensible. The aim of man is the emancipation of the Purusha from the Prakriti, which is attained by the knowledge that Purusha and Prakriti are totally different, and that all pains of life which are simply the modifications of Prakriti do not affect the Purusha in the least. In order to awaken this conciousness in the Purusha, Prakriti produces by a gradual evolution the cosmic intellect (Mana or Buddhi) etc. If the Purusha understands that Prakriti is different from himself, he is emancipated, if not, he remains in the circle of transmigration and suffering. In fact, the whole system is based upon an assumption that there is only one Purusha and one Prakriti by the separation of which the final aim is attained for both.

Then comes the Vedanta system, as represented by Badarayana and Shankara. The pure idealism of Yajnavalkya and its later modifications, such as Pantheism, Cosmogonism, and Theism presented a great difficulty to Shankara, which he has met with great philosophical astuteness. He distinguishes throughout an esoteric system (Para-Vidya) containing a sublime philosophy and an exoteric system (Apara-Vidya) embracing "under the wide mantle of a theological creed" all the fanciful imaginings which spring in course of time from the original idealism. The exoteric system gives a description of Brahman, treating it partly as the pantheistic soul of the world and partly as a personal god, with a full account of the periodical creation and re-absorption of the world and of the never-ending cycle of transmigration, while the esoteric system maintains that Brahman is absolutely unknowable,

and attainable only by the concentration of Yoga, that there is neither creation nor world, neither transmigration nor plurality of souls, and lastly that complete liberation is attained by him and him alone.

Such is the brief outline of the philosophical system of the Upanishads, of the Sankhya and of the Yoga along with other systems of philosophy referred to above. As has been pointed out above, all the three systems of Upanishads, Sankhya and Yoga are agreed as to the ultimate aim, which principally is to arrive at that supreme state of consciousness, where the notion of individuality is merged in the realization of the true nature of Self. As long as the individual soul does not realize its real nature, it exists in the world of non-reality and has, therefore, to submit to the working of the law of Karma, which weighs pleasure and pain as the result of action. Just after the body is dissolved, the soul has to spend thousands of years in the worlds of bliss either for good works done or for sins committed; but as soon as the Karma is exhausted, the soul is again born on earth and is subjected to births and deaths with its necessary concomitants of pleasure and pain. It is only the Karma, the law of cause and effect, that prevents the soul from arriving at the goal.

For every thought and every act sets in motion the forces that must work themselves out on the generator for good or evil, and so long as man creats Karma, he cannot attain liberation. Of course to reach this, the Upanishads lay down certain qualifications, such as, knowledge, purity of life, restraint of desires and senses and a calm mind. For the Katha Upanishad says that when all the desires lingering in the heart of man are driven out, the mortal becomes immortal and wins Brahman. Again it says that so long as man has not ceased from evil doing or controlled senses or has no calm mind, he cannot gain that self by knowledge. Contemplation is necessary but the wise should sink sense into mind.

Thus in the Upanishads there are many qualifications. The

Sankhyas emphasise one side of this teaching of the Upanishads, declaring that man has only to realize that he is not the material world with all its fantasies by Prakriti. The way of knowledge, according to Sankhyas, is the only way to salvation.

The Yoga system lays stress on the other side of the same teaching of the Upanishads. It admits a divine consciousness, declaring that man must strive for union with Ishwara. The Yoga does not insist on knowledge like the Sankhyas but on contemplation which has to be practised according to certain methods, such as, the regulation and supression of breath in certain postures of the body for the development of faculties. The way of contemplation is, therefore, according to it, the only way to salvation.

Such in brief were the paths laid down by Hindu Philosophies before the time of the Bhagwad-Gita. But the Bhagwad-Gita unites these paths in the light of the new doctrine of Bhakti-love, and shows them as not different paths but only one path. It points out for the first time that the act done as an offering to God without any thought of reward here or hereafter leads to salvation. Knowledge by itself is not sufficient for its attainment. Renunciation is only a means and not an end. Ecstatic contemplation and ascetic practices lead man to the goal but not without knowledge. The Bhagwad-Gita proclaims the way of sacrifice as the only way, for it is only the act that makes no Karma and hence the goal.

So far we have given a brief analysis of the different schools of philosophy, showing how the Yoga of Patanjali and the Sankhya of Kapila, both atheistic and theistic, have been developed into the most judicious, convincing and at the same time comprehensive working of the Vedanta system of which the Bhagwad-Gita has been the ripest fruit.

" Ank Brahamma "

(Supreme Lord discussed Mathematically & Numerically).

By
NARSINGH DASS VARMA
Ludhiana (Punjab).

(continued from last issue).

Absorption in Brahmma essential

To get established in one's own real nature or Swarup is called Swarajya or self Government, as per holy writs:—स्वाराज्यमधि गच्छति viz. he attains self centered sovereignity who identifies and merges his individual microcosmic real self with the macrocosmic self of the whole universe. This is real Swarajya; whilst all others are simply imitations; only heart's amusement or recreation of mind for a limited period of time.

This Phenomena is Phantasmal, pure Phantasmagoria and nothing else. In a word a man can not get this Brahmic state till he acquires Brahmma Dnyana, the knowledge of the Supreme, the transcendental Brahmma.

1. What is Brahmma (ब्रम्ह)? 2. How can he be arrived at? 3. What is the real nature or significance of the individual soul-the Jiva? 4. Why to attain God–realization? 5. What are the obstacles and obstructions in the path of an ardent aspirant or Mumukshu? These five are the main points to be discussed upon and which are worth knowing for a Jidnyasu (aspirant) fully well. The Shrutis of the Shwetashwatar Upanishad says: ज्ञात्वा देवं सर्व पापताप हानि: क्षीणै : क्लेषै र्जन्म मृत्यु प्रहाणि: (१–१२) तमेव विदित्वाऽति मृत्युमेति. नान्य पंन्था विद्यते-ऽयनाय (श्वे. ३०–३–८ and Yaju).

Meanings runs as follows:—

By knowledge of God all the bonds (of ignorance) are destroyed; there is cessation of birth and death with distress destroyed.

2. One passes beyond death only by knowing him. There s no other path for obtaining salvation.

Again in Shree Mad Bhagwad Gita we read:–ज्ञात्वा मामशान्ती मृच्छति after knowing me the aspirant attains eternal peace, the Salvation. In a common parlance, the knowledge of the Brahmma, the Supreme Lord is only means to get deleverance from the meshes of death and birth.

One thing commonly desired by all without reserve is Peace, Bliss and Happiness. Ever lasting, undiminishing perfect bliss is the goal of all, which in reality exists only in attainment of the supreme being, which is variously and in variety of ways is discussed and defined by the sages— एकं सद्विप्रा बहुधा वदन्ति ।।

Epilogue

No stone is left unturned by the sages of the yore, to discuss the nature of the Brahmma logically and philosophically. They spared no pains to prove this fact with the strength of unsurpassable, unshakable and untraversable rigid proofs and arguments. The other band of saints contrived to solve this problem on the basis of scriptural authorities of Shrutis and Smrities only. While some others did their utmost to prove it astronomically or astrologically. The Mathematicians deal with this question in quite a different way. From the time immemorial upto this day, the view points of the votaries of Lord have been quite different. All sang their own songs. But, the problem still remains unsolved. Such is the Glory of that Lord of Lords.

This article is the introduction to the article "The Ank Brahmma," which will appear in the next July issue of 'Rama Tarang.'

The present article is a part and parcel nay the most essential part of 'Ank Brahmma'. Without this, that article would have been quite incomplete, imperfect and deficient, and that would not have conveyed any idea to the readers.

Such deep and dry subjects require stability and tranquility of mind and seriousness of study, which is acquired by means of rigorous Sadhana like descrimination (Viveka), dispassion (Vairagya), restraint of mind (Sham), control of senses (Dama), endurance (Tatiksha), staunch faith (Shraddha), abstraction or renunciation (Uparti) and stability of mind (Samaddan); these six fold, Mumukshutwa, an ardent longing for salvation; or Yama, Niyama or Asans etc. Without these the life would be a burden in the end; and the ultimate goal will not be arrived at, and the Sumnumbonum of life and final beatitude of existence will remain unattained and unacquired. Hence to make the article "Ank Brahmma" complete and perfect, the present instalment being the heart and soul of the same would act as a harbinger and fore-runner to make up the deficiency of whatsoever sort it might be. This would undoubtedly serve as prologue to "Ank Brahmma, without which that would have been lame and crippled indeed.

(To be continued) HARI OM TAT SAT.

Rutambhara Pradnya

(ऋतंभरा प्रज्ञा)

By
Dr. V. G. KULKARNI.

While having a discourse one evening with Shri Swami Rama in a setting which approximately resembled that of Aranyaka we asked a question about the scope and limitations of human intellect as we understand it. In replying to this question Shri Swamiji refered to the talk with a learned lawyer at Nagpur. That gentleman was complaining that the Sadhus of our time do not study the Shastras but go on talking in an unintelligible language which they claim to be mystic. The lawyer was trying to convey through his talk that he was well-read in Shastras and better qualified than any Sadhu. His contention was that the human intellect had no limitations and was capable of finding the ultimate reality. Here Shri Swamiji objected and explained as follows:—

What exactly do you understand by the word 'Budhiman?' Can you define it? Generally the word 'Budhiman' is supposed to denote a person with a highly developed intellect, which is incorrect. 'Budhiman' means one who is possessing intellect, hence it follows that the person possessing intellect is different from it. Yet every individual is guided by his intellect which makes him see the diversity setting aside completely the fundamental unity. The primary function of intellect is to create the sense of 'I' and 'you' which is the basis of diversity. In other words the human intellect can be defined as Ahambhara Pradnya अहंभरा प्रज्ञा or Ego-intoxicated-intellect. So long as the human intellect is Ego-intoxicated it will see only diversity whereas the Reality is unity in diversity. From the above discussion it becomes

crystal clear that the human intellect has the range to function in the conscious and dream states where diversity plays the chief role—in other words ego has its sway. In the state of deep sleep सुषुप्ति both the ego and the intellect cease to function. That means the human intellect cannot enter the region of deep sleep. Hence the question of its entering the fourth state or the realm of Truth does not arise. If, however, a human being is anxious to know the Reality he must realise the limitations of his intellect and surrender himself completely to some one who has himself crossed that barrier of Sushupti and is able to guide one who wants to see the Truth for himself.

The sense of surrender losens the shackles of ego and slowly develops contact with the Truth. In due course of time as the individual is more inclined towards the reality his intellect which was originally ego-intoxicated gets the touches of the truth within and becomes God-intoxicated or Truth intoxicated. Once this process of tranforming the ego and replacing it with Truth is complete it becomes Rutambhara Pradnya or Truth-intoxicated intellect. This alone can show unity in diversity which culminates in the identification of the individual soul with Bramhan.

The Gospel of Gita

I

By
A. G. PADHYE, B.A., LL.B.

The Sorrow of Arjun

To every thoughtful man Gita has always provided a very refreshing reading. The universality of its appeal, its high tone—serious yet simple, its choice diction, the humanity of its pupil, the Divinity of its Teacher, the solemnity of its subject — all have arrested earnest minds and many there are who have found the solace of life in its teaching. And yet it is sad to observe that the younger generation for whom this Divine Book is primarily meant is not seriously drawn towards it while it is in its most formative period.

कौमार आचरेत् प्राज्ञो धर्मान्भागवतानिह
दुर्लभं मानुषं जन्म तदप्यध्रुवमर्थदम् (भागवत ७।६।१)

"It is while young that a wise man should be spiritually inclined. The human life is so fickle that it may elude any human time table and yet at the same time it is so precious that we cannot afford to waste a single minute of it". That is in effect what our religion enjoins. It is therefore strange that Gita, which preaches a vigorous life of action actuated by self-less motives and inspired by the love of God and Godly purpose in life and which should be proud possession of the young, should be devoutly studied only by the aged at the fag end of their life, when life's working period is over, when the head nods because it involuntary must, when the aimless and endless criticism of the world and its Present, especially of the younger folks in it, remains the only idle occupation to spend the few fading years of life. The fact of the matter however is, that Gita has been studied by the aged, explained by the aged to the aged to propogate an ageworn ideal of asetic orthodox, passive or static life in an ageworn manner ! No wonder then that if this

were to be the inescapable out come of its teaching the young should feel no inclination even to approach it, much less to study it. Such an interpretation however would be equally utterly inconsistent with the rising blood of a rising generation, progressive and inquisitive. It can however be stated with confidence that Gita does not fill you with frustation of life and does not send you off to the Himalayas for its fulfilment but would rather beackon you to come down in this world to fulfil the purpose for which God created you by becoming the instrument of His will. Gita is not meant to turn youth into untimely age, it would rather have age to be filled with the optimism of youth.

Let us consider for a moment how Gita begins its very first chapter. When the Kauravas flatly refused to accede even to the modest demand of the Pandavas, both parties prepared for war. The Pandawas took the decision after great deliberation and hasitation. They tried every means to avert the war, especially the eldest of them Dharma left no stone unturned to find out a way to amicable settlement. Even Lord Krishna interceded on behalf of the Pandawas to make way for peace. The attempt failed as the Kauravas would have none of it. And the matter had to be decided by recourse to arms. The normal state of humanity — after it had emerged from the state of barbarism — is not war but peace. Consequently the full implication of war — and of a civil war to boot — were not present to the minds of the combatants while they were in the heat of passions. It is to the credit of the innate good nature of Arjun that he did not want to subordinate his individual rectitude to the interests of his group or party. He did not want to belong to that class of military people whose only motto was the blind and obedient carrying out of orders. He visualised to himself the scorched earth after the war. In the first place he had to kill his grandfather Bhishma upon whose laps the Pandawas including himself must have rolled as infant darlings; then there was the revered teacher Drona who tought them the use of the weapons of war, which weapons were now to be aimed against himself; then there had arranged against him all his other elderly relatives occu-

pying the status of grand fathers, fathers, father-in-law round whom had clustered all the cherished memories of bygone days, there were the erstwhile colleagues and friends whose advice he had sought on many occasions in life ; there was yet the immense army of people counting 18 Akhsouhini taking this side or that all of whom were going to be wiped out of existence. And who remained behind ? — women and children, helpless widows and orphans. There was going to be an end of all the built-up civilization. There was going to be a blank page in the history of the Nation. And who was going to write it a new and how ? All continuity would be lost. The dark age would again return to the earth. It may be years and years before the world returned to normal. And what would be the condition of life on earth in the interval. And what offence the women and children — the non-combatents had committed to merit this aweful situation. To whom they should seek for shelter when अधर्म was banned to ensue. If the Kauravas, inflated with self-interest, were blind to such a catastrophe should the Pandawas also do the same ? and that too under the very eye of God who out of his kindness befriended them ? " No " said Arjun "I am not going to be a party to such a sin come what may".

If war invalued the destuction of all that was near and dear to there who waged it why risk the same at all ? Why kill your own kinsmen bound together by the ties of blood and affection and make the earth desolate, families, heirless and women and children homeless for the mere satisfaction of having won a kingdom of the earth. Any one who may have read about the huge destruction in the world war II -- population wiped out, petty nations gutted, gignatic ships sent to the bottom of the sea together with all the goods, passengers and sailors on board, century old monuments of civilization razed to the ground by bombs within the twinkling of an eye, the atom weapon pounding to atom whole tracts of a country -- can in same measure understand why Arjun wanted to satisfy himself about his duty in such a strife before he struck the blow. Arjun's anxiety to avert war if he could, is quite in keeping with modern assessment of war as a method of solving world's

problems. Here are the words of Pandit Nehru our popular Prime Minister, "I think there is a greater realization everywhere now about the folly and complete uselessness of war, because it destroys both parties and the time when a stronger party could .. defeat another party and benefit by it, has passed or is passing". Even victory though it ends a war, is not known to have removed wars from the world. It rather proves to be an embryo the wars to come.

It does require an uncommon courage to doubt what is taken on hands as plain routine of duty especially at a time when such doubt is likely to be interpreted as an act of cowardice. This indeed holds good in every walk of life — whether it be war or peace whether in public life or private life, whether in the life of a man or a woman. Truly was it said by Browning to the effect "man is worth something when fight begins within". Arjun thus saw before him the scorched would after the conflagration of the war even if it were to end in his success. He felt dejected and refused to fight until his consience was made clear in the matter.

The sarrow of Arjun arose from the fact that he did not know what his duty was on the occasion. It must have equally arisen from the fact that even if duty to wage war was made clear why should there be no means of averting war and yet of reaching the same result without resorting to it Is war the only means of solving the nations problems? Is there nothing like joyful duty in place of painful duty which man is called upon to perform on many occasions of human existance? If it is a painful duty— painful to him who performs and equally more painful to whom against whom it is performed, how to escape the inner edium for the weapon used? Why should the instrumentality of man be used by God at all in solving the world's problems? Why should not God himself make a clean sweep of the worlds troubles when he sees them as he must see them? Such and many other like questions must have troubled Arjun's mind as he listened to God Krishna's discourse in Gita. And indeed the questions posed by

Arjun himself in the discourse show that he was not a stone-still listener, a counter part or a protolype of so many modern listeners assembled in temples in the evening, in the evening of their lines on the occasions of religious Kirtans. To explain how God Krishna converted Arjun to His own view of the matter is to repeat the eighteen chapters of Gita into one which is an impossible task and not relevant to the topic which I am at present discussing by the sorrow of Arjun.

One thing however is certain. Arjun represents the inquiring mind in quest of duty. His sorrow in that of all God-seeking and God-fearing minds. It therefore behaves us all—Young or old and especially the young to be alongside with Arjun and to follow his footsteps as they were directed by God. For in doubt and sorrow is the begining of all wisdom, the seed of all progress. It is worthwhile to raise a doubt before a deed is done. It is not helpful to do the same when the deed is done. It is before the battle of life is begun that we should equip ourselves with Gita's teaching as Arjun did. It is no use lending it a ear when we have nothing else to bend and when the life's battle is already over in fact when we have retired from it. By doubting and submitting Arjun could joyfully go over to God's side, his doubt having been dispelled and sorrow lifted. Surely this is possible for every one of us at every critical time only let no devoutly and faithfully like him say to God शिष्यस्तेऽहं "शाधि मां त्वां प्रपनाम्"

Oh Sire teach me who am prostrate at your feet.

Tilak - Centenary
or
Revival of True Nationalism

By
D. H. Dharap, B.A., LL.B.
Poona

Each and every village in India is celebrating Tilak Centenary. Throughout the length and breadth of this vast nation celebrations and festivals are held with greatest ardour and enthusiasm. It is not that this is done by Lokamanya's adhiarants only, but our Congress Government is celebrating it as a state celebration. What does it show ?

This clearly shows that our Bharat, like a way word boy, who has left his fathers' house and had gone out, has come home to seek refuge under his protection, has today, after a period of thirty-six years or three twelths (तप) realised the value of the nationalestic teachings and guidance of Late Lokamanya B. G. Tilak. It means that in future, our secular Government is showing signs to imbibe his teachings and follow his guidance in the making of our nation. In short it is nothing but a sure sign of the revival of true nationalism which is a dire necessity in the coming future.

Therefore it is essential to know what was the nature of nationalism preached by Mr. Tilak. He was born a bred up in such a times, in which the general public thought that India or Bharat was never a one nation, it had no national character or existance. Our society was never a unitary single entity for the simple reason that to all outward appearance it seemed divided. As Muslims, Christians, Parsis all them are living under the British

rule, our national ideal must be a mixed ideal of all these brought together. Bharat had no history, no culture, no religion and philosophy of its own and it is due to this God-sent rule of English people that Bharatias have realised the idea or the notion of one nation and then the natural act come of this was, that true nationalism is nothing but a struggle against the British. But Lokamanya preached and embribed in the minds of Indians the spirits of true nationalism. The basis of which was Hindu Rastr Vad हिंदू राष्ट्रवाद Many times he sponcerned it openly and on many other occassions he hinted it. For this purpose he started public celebrations of Ganeshotsawa (गणेशोत्सव) and Shiva Jayanti (शिवजयंती). These two attracted and brought people of all shades and sects among the Hindus nearer and a germ of true nationalism was sowed in to their hearts. In his speaches during these celebration every year since 1896-97 he preached the inkinsic unity of our nation, the high ideal of our religion and philosophy, quoting every time some fitting encedote or story from Mahabharat. Such speaches and preachings of his, roused the public to the solidarity and prepared them for any amount of sacrifice necessary for the cause of nation. Naturally the British Government spotted danger to their rule and hence tried to suppress this new movement.

The outcome of it was that Mr. Tilak has to suffer imprisonment thrice in his life and the Government was always afraid of his movement. When he was in Mandale he devoted himself to the writing of Gita Rahasya which has expounded the real teaching of Gita. His movement of nationalism was based on the same principles as preached by the Great Guru Ramdas to the Great Shivaji in 17th century. To wit सामर्थ आहे चळवळीचे । जो जो करील तयाचे । परंतु तेथे भगवंताचे । अधिष्टाण पाहिजे ।। This Adhistan of God was supplied by his Gita Rahasya, which shows his uncommon inspiration. It has dispelled many false ideas of action and sacrifice arising from devotion, true knowledge and renunciation (भक्ति ज्ञान सन्यास) and cultiminating in inaction, from the minds of thousands and thousands of common simple hearted people. Not only this but he proved that by selfless action and by surrendering

to the will of God and doing one's duties towards the Nation is the real path to achieve Moksha. There is no conflict of भक्ति and ज्ञान. This sort of spiritual knowledge is the real philosophy of Indian heritage.

Swarajya, Swadeshi, Boycott and National education were the four cordinal principles of true nationalism of his. For this purpose he brought about in 1916 a pact with Muslims which is known as the Lucknow Pact. The creator of Pakistan Mr. Jinnha was his ardent follower and admired his national outlook. At the time of partition of Bengal, Lokamanya took it as a national problem and organised such vehement protest against it, that. the settled fact was unsettled. For educating the masses he started D. E. Society and then Ferguson College in 1882 or so. In the beginning of the present century to utter the word Swarajya was very difficult. Many people were sent to jail for settling it. In those times Mr. Tilak boldly declared that Swarajya was his birth right and he will have it.

In fact his was idea of integral Nationalism. He was a greatest fighter possessing indomitable courage and intelligence of very high order. To achieve the unity of all sorts of people he left no stone unturned. From extramist and revolutionaries to the utmost moderates, nay to a common man in streets he was held in high respect. That is the reason why he was dubbed by Mr. Chirole as the father of Indian Unrest, by Mahatmaji as the maker of Modern India.

Hence this centuary celebrations are nothing but a revival of true nationalism as preached by Lokamanya.

CONCENTRATED WISDOM

1. Know the one and you will know the all.

2. Trust in Guru fully. That is the only Sadhana. Guru is all the Gods.

3. Knowledge leads to unity ; Ignorance to diversity.

4. That which is selfish is immoral; and that which is unselfish is moral.

5. Will to Power is happiness.

6. Power said to the world "you are mine". The world kept it prisoner on her throne.

7. Those who perpetually repeat God's name reach their goal.

8. Unless one always speaks the truth one can't find God who is the soul of truth.

9. Pride is one of the seven deadly sins.